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THE KOREA FIELD.

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No. 6

AMONG COUNTRY WOMEN.

*From Annual Report of Miss M. Best,
September, 1902.*

As in former years, so this year the work among the women in the country churches has been of great interest to me, and though I have not given as much time to it as I should have liked to give, what I have seen has been a source of deep satisfaction and thanksgiving. Many have been the incidents that have given an insight into the working of God's Spirit in the hearts of these new believers. The work done among them has necessarily been much like that attempted before, but their reaching out after a fuller knowledge of Gospel truth, their relation of heart experiences, of petty persecutions endured, of successes and failures in winning others to believe, the accession of new enquirers and believers, with the joy and enthusiasm of their first awakening, all serve to preclude monotony and to keep the work ever fresh and intensely interesting.

One of the sad experiences of the year has been the meeting with a few women who seem to have lost the freshness of hope and happiness that characterized them when they first believed and not to have gained in its place, as have so many others, the deeper quiet of a real Christian experience. They still attended services and came to the classes for Bible study, but the sight of their discouraged faces filled one's heart with pity and a yearning that they might yet find the right way to peace.

Sixty-one days have been spent in the country, visiting nine different places, in seven of which classes of about a week each were held with the women gathered in from surrounding villages. Two trips

were taken in company with Miss Howell, one with Miss Snook, and one with Miss Henry, each of whom contributed much to the enjoyment and profit of the women in different ways, but especially by giving them lessons in singing.

At Chai Chai, the place of the first class, there was an average attendance of eighteen. This place had suffered loss in the removal of several of its most earnest Christian women to Pyeng Yang. The first days of our stay more of the women, I think, came to see us from a friendly spirit than from any other motive. Before we left there were a number of these women who were interested, not in us, but in what we tried to teach them. Most of the women knew very little. It would be a good place for some of the Pyeng Yang Home Missionary women to give a little help. Cut off from easy intercourse with the outside country, as they are, by the high mountains which surround their little valley, their situation appeals to one. "The satisfaction that comes from knowing God and His Word is greater than that which belongs to the world" is what one of the women said at a morning study hour, and one cannot but be glad that the good news is spreading among them. Several of the women at this class later attended for the first time the training classes held in Pyeng Yang.

The longest trip of the year was taken with Miss Howell in November down into Whang Hai Province. We travelled altogether about 500 *li*, or 165 miles, by chair. The first class on the trip was held at Chong San, a place never before visited by me, but some of whose women I had met at classes held in other places. Thirty-one attended, the average attendance being about twenty-six. One thing that especially pleased me was the

regular attendance of the dozen or more interested women who could not read. They came every day, listened, sometimes took part in the talk, and all of them memorized two and some of them three Scripture texts. The class for the women was to be immediately followed by one for the men, to be held by Mr. Swallen. Two weeks given by the people of a neighborhood to Bible study is not a little. These people seemed delighted at the opportunity to so give their time. Their cordiality and appreciation for the little was refreshing.

The second class of this trip was held at Kyo Dong, on the Anak side of the mountains. This was not quite so well attended. Nor, was the interest manifested so hearty and spontaneous as at Chong San; but we saw much that was encouraging, and left the people feeling that there were many sincere believers among them.

One of the interesting features of these two classes was the presence of a number of girls and young married women, ranging in age, I suppose, from fourteen to twenty-one years, all of them bright and hungry for knowledge. Ten of them walked 50 *li* to Chong San from Sai Pyeng Dong. Study finished at Chong San, the ten girls, with one other from Chong San, accompanied us on our way to Kyo Dong as far as Sai Pyeng Dong, the home of nine of them, where we were to spend the night. Though foot-sore at the end of the day's journey, the girls persuaded their parents to allow them to go on with us the next day to Kyo Dong, thirty *li* distant, for another week of study. Eight of them were successful in gaining their point, and were with us during the remainder of our stay in Whang Hai Do, shedding tears when the time of parting came. Four of them appeared with happy faces at the spring training class in Pyeng Yang. There are girls just as bright and interesting in other country groups. It is for such girls that the missionaries sooner or later will have to consider the question of providing facilities for Christian education and training.

At Suk Chun in December Miss Snook and I met a large class of women for a week. The enrollment was thirty-eight. Sometimes the attendance reached forty-five. The women came from

six different places, some of them 60, 70, and 80 *li* distant. My Bible woman, who had accompanied Miss Chase, then on the way to Syen Chyen as far as An Jou, to stay with and help her in meeting the women on Sabbath at the latter place, returned on Monday, bringing back with her two old women from An Jou. They were the first women, they said, from that wicked city to attend a Bible study class, and they had not gotten away without difficulty. One of them had been dispossessed by an angry heathen sister of money and warm articles of clothing that she had gotten ready for the journey of sixty *li* to Suk Chun; but, securing money and clothing from others, she came on to Suk Chun and was with us until the end of the class. Some of the other women were very anxious that these two An Jou women should learn a great deal about the doctrine, so that they might tell it to others on their return, a desire that the women themselves seemed to share.

In February, Miss Howell and I went to Han Chun. So far as I could see, there had been no abatement there in the interest. The class, numbering thirty-four, was composed of women of all ages. Among them were ten bright girls and a number of old women. The women who were quite old could not read. Sometimes they did not look as if they understood much of what was being said, but it always seemed to me that when we spoke of the deepest spiritual truths, then they understood best and their faces lit up with joy. It is one of the strongest proofs we can have that they are taught by One who cannot teach but clearly. It must surely be that it is out of His boundless love and mercy that He thus teaches those who to us seem so ignorant and almost too old to learn. There is a little girl here, Yi Sait Chai by name, about five years old, who can read beautifully and with understanding. She always took part in the lesson, answering almost every question that was asked her.

The woman of strongest character in the group is probably Mrs. Na. She came, bringing a number of women with her whom she was anxious to have taught. One day, when we were talking about Christians bearing fruit and what the fruits of the Spirit are, very much in-

terested and in earnest herself, she turned to one old lady she had under her wing and said "Now you listen to every word: it is just what we need to learn." She is very honest with herself and has a humble mind. Once she came to my room to see if she could buy a tract like one of mine that she had been reading. She wanted to take it home for her brother and nineteen year old son to read, saying sadly that it must be because she had not received enough strength yet that they did not believe.

On this trip, in trying to go to Soon An, Pok Chang, we were compelled, after travelling all day in chairs through melting snow and wading swollen rivers, to stop for Sabbath at Kal Ouen, only twenty *li* from Han Chun, our starting place. This place was a sad contrast to the one we had just left. The people had fallen away, until the Sabbath we spent in the church there were only four on the woman's side of the church to greet us, and they were very much discouraged. Many of the town women came in, and my Bible woman, who had found refuge and a home in this place for a year and a half with her husband and children when fleeing from Pyeng Yang at the time of the war, gladly seized this unexpected opportunity to tell these old neighbors the joy that had come into her life since those days. From morning till night she talked with them and prayed them to become Christians. In the spring we heard that two of the women had been attending services regularly and wanted to be received as catechumens.

A class held at Cha San in early March was attended by 25 women, notwithstanding the almost impassible condition of the roads in the breaking up of winter. The mud had dried up by Sabbath, and on that day there were about 60 women present. The new church, which has a seating capacity of about 200, was well filled. The church seemed in a very prosperous condition. I met many old friends. One woman brought to the class her grown daughter who had stood out against Christianity for several years; but at last her mother's prayers were answered and mother and daughter sat side by side in the class. Another woman, who last year wanted to believe but was opposed by her husband and

family, came this time to the Sabbath services and to the sessions of one day's study, having gained that much from her family. She had been attending Sabbath services for some time.

A woman to whom I had given a copy of John's Gospel on a former visit, hoping that she might find help from its message, came to see me one day. She is the mother of a leader of the church, who died two years ago. She was not happy. She wants to be a Christian, but she hasn't the strength to believe against the wishes of her husband. Her face is one of the most pitiful I have ever seen.

The disappointing class of the year was held at Whang Ju in March. The last three years have seen such good classes there that Miss Henry and I looked for the same kind this year. The bad weather was probably responsible for the small attendance during the first part of our stay, but not for the coldness and apathy of some of the women later when the attendance had greatly increased. The enrollment for the whole time was 33, the attendance for the first three days 10. It was hard to interest some of those women who at former classes had been so eager to learn. They had grown discouraged, and the gloom that had settled over them could not be penetrated. The women who it seemed to me received most benefit from the study were a few who came from places where groups have been but lately established.

"THE CHRISTIAN NEWS."

From Annual Report of Rev. J. S. Gale.

Koreans are just beginning to read newspapers. While the American has heaped up high before him morning after morning editions that he races through, hungry for the next; the Korean, with laborious effort, toils through a half dozen news paragraphs of six lines each, and then drops off into the unconscious existence that has held him for a thousand years. One or two newspapers have been started in the city, but the editor of the leading one at the present time lies languishing in prison, and the other is intimidated to the point where he says only "Peace, peace, all is peace." The editor of the *Christian News*, being a foreigner, cannot be imprisoned, or

paddled, or strangled, but he has about him those who may be arrested for a thoughtless news item; so he has to walk with care and exclude most local references. If you comment in the paper on the actions of the government, some poor innocent will surely suffer. To say that all is going well is falsehood on the face of it. During the past year I have received articles from Koreans, criticising and condemning the government from every point of view, and have been asked to publish them. Of course they went into the waste-basket, and the writer simply remarked that the editor of the *Christian News* was an unspeakable coward and would never do any good with his old paper anyhow. To walk wisely and yet not offensively with the Oriental is a difficult task. In newspaper matters he is a child, and has but little judgment. His world is so narrowed that items are hard to collect. He is acquainted with battle-ships, cruisers, torpedo-boats and destroyers, for he sees them in Chemulpo, Fusan, and Wonsan, and wants to know all about them. He desires to know of any great international happening, for the flags of various nations fly in Seoul. He is interested in the relative strength of the various countries, especially from a military or naval point of view; but trade and commerce and good government and education and science and news of the world in general, as outlined in papers at home, are not for him. Frequently we will run through Presbyterian, Interior, Independent, Outlook, Shanghai papers, and the Bible Society Recorder, and find nothing that will suit the *Christian News*. Each paragraph must come within the limits of the Korean Christian's world, else he cannot "hear" what you are saying. However he is interested in the Bible and stories that illustrate its truth. He reads of Bible work and Missions. He is interested in the life of Paton, though he thinks the Tannese awful heathen. He likes notes on such men as Martin Luther, for that combats Roman Catholicism, and the Korean is combative in a way.

The year has passed round with its weekly edition of 10,000 characters issued. Comments and criticisms have come in, but not as freely as I could have wished. Some of the best Christians

have said that there was a lack of news of the world. Again, another of our oldest and best men said "Do not print so much news of the world, or you will spoil it as a Christian paper." In one number "The Bashful Man" was inserted to vary the monotony and touch a Korean's risibility; but a note came saying that a missionary questioned the wisdom of printing "The Bashful Man" and taking valuable space. Again, note was made of Miss Stone's capture and final deliverance; when word came from another missionary, saying that it was unwise to publish such, as it might encourage Korean brigandage and necessitate the Board's paying \$20,000 apiece to ransom us each one from the red hand of the bandit.

The newspaper, however, has carried its message, and I know of those encouraged and blessed by its pages.

THE NEWCOMER'S WELCOME.

*Extracted from private letter of
Rev. C. E. Kearns.*

We were rather a large party, as parties go in Korea. There were Dr. and Mrs. Sharrocks and the two children, Whittemore, Barrett, and the Kearns family, ten chair coolies, five mapus, four servants, and a jiggy man to carry Whittemore's wheel, which broke down on the way. The ladies rode the entire distance, and Mrs. Kearns says a four man chair is as comfortable as a Pullman car. The men walked most of the way, alternating with pony riding. It don't look just right to put a load the size of the Masonic Temple on a little pony about as big as a good sized dog and then pile a man on top of that, but it is the custom of the country, and when you are in Chosen—. The ox cart with our trunks broke down 125 *li* from here and they sent the trunks up by ponies, except our big trunk, which is still there. We have tried for two weeks to get it in some way and are not at all sure that it is coming yet. Mrs. Kearns has most of her clothes in it, so she is more anxious than I am. We have sent two Christian brothers after it with orders to take turns carrying it and take as long as they like on the road and charge as much as they please. May be I will go down and turn jiggy man myself, if this fails.

We spent four days on the road between here and Pyeng Yang. It rained the third day, and delayed us, so we had to put in 125 *li* the last day and didn't arrive till 9 p. m. We were met thirty *li* out by a band of 100 or more men and boys who had come out to meet us. The road had been getting more mountainous all the trip, and the last day especially we went over high mountain passes. These Christians came out of one of those passes as we approached. When I saw that mass of white clothed men filing out of that narrow pass the first thing I thought of was a band of robbers; but their singing settled that, and you can't imagine the thrill that went over us when we realized that these fellows had left their work and come out thirty *li* to meet us. They had done it two previous nights, not knowing just when we would come. We had a moonlight procession all the rest of the way to Syen Chuu, and kept meeting bands who hadn't come quite so far as the first crowd. They are fine people here, all so sorry for the poor foreigners that can't talk and so willing and anxious to help us learn this terrific lingo. It is fine to get with such a people. There were 360 in Sunday School and 400 at church Sunday. Whittemore baptized 15 and received a lot of catechumens.

There are mountains and mountains all around Syen Chuu, and each one seems more beautiful than the last. We walked up to the top of a pass west of here the other day. Could see the sea quite plainly. I am thinking of taking a trip over to an island 30 *li* from shore where there is a group that has never been visited by a foreigner. They are very anxious for recognition from the missionaries.

There is more patriotism to the square inch up here than I ever dreamed of. These people are enterprising and pushing. Frost is good for national spirit. Our teachers are more anxious for us to learn than we are ourselves. They are both preachers and very earnest chaps. The whole town seems to be watching our progress. Study is frightfully monotonous. Our teacher seems to have the idea that we are going to learn it all in one day. It isn't good form to do anything sudden in Korea, and we are afraid he is going to make us violate the

proprieties. Go to bed every day at eight o'clock and get up at 6:30. If we could only get enough sleep, but we can't. There are not enough hours in the day.

GOD'S GRACE TO MILYANG

By Rev. R. H. Sidebotham.

The work in Kyeng Sang Province has its light and dark shades, its brightest hues being seen just now in the magistral district, let us call it the county of Milyang, midway between Fusan and Taiku.

Some three years ago, a man by the name of Kim living in the village of Choonkee, became interested in the gospel, and being nourished in the faith by Mr. Adams of Taiku, he grew little by little in Christian grace. Soon his father and mother, four brothers, a sister, a nephew, his wife, two sisters-in-law were professing to believe; a large family indeed. They grew slowly, for there were obstacles. The man was in trouble and had his prospects rather damaged by government officials, who either wrongly or rightly were desiring to relieve him of some of his substance. He desired the missionary's help in these difficulties, and the refusal, though accompanied by prayer and exhortations and love, was a stumbling block to him. There were rumors of his going to the Romanists, with this large family of course, and his case was no little concern to the Taiku missionaries.

In the fall of 1901, the work in that county was put under my care, and one December evening I with my helper searched out the village in the dark, very fearful lest our reception might not be warm. Our fears were groundless, for we had as hearty a welcome as we had received in places where we were well known, and we were made thoroughly at home, if an American can get at home in a Korean guest room 6 by 8 feet, ceiling 5 feet high, 12 persons crowded in with the boxes we had brought.

When I arrived, there were two catechumens among the believers, Mr. Kim and the fourth of the five brothers. I was glad on that trip to admit four more, the remaining three brothers and the mother. She was an old woman and was permitted to come to see me a few

minutes the morning I left, but the younger women were nowhere to be seen. The seclusiveness of their life had not yet been properly corrected by Christian grace.

In January, while coming home from Taiku, I touched there again; and in February was pleased to see Mr. Kim and his most staunch brother down in our winter training class.

In May we heard of new friends believing, the family walls were broken down, and we saw three or four new Christians. One was Mr. Ko, whose history I expect will make a chapter of itself some day. But still the women were unreachable.

August took me there again; and it was announced the women would make their appearance that evening. So during the evening service, we were not so startled as we should have been otherwise, when six women came bouncing up awkwardly and taking the cue from the sister of Mr. Kim, each one in order told me I had experienced much hardship in coming up to Milyang, which I of course denied. Well that evening we added four women to our catechumen list; and found the Lord had been doing a large work in our absence; for we left three communicants and 22 catechumens behind us when we departed next day.

And still the tidings came, and I determined to hold a class in November for the Christians. Mr. Brueu came down from Taiku; Mr. Kim and Mr. Ko almost quarrelled over who should entertain us; we had fifteen men and ten women each morning and afternoon; fifty every night; and on the Sunday, three more were baptized and eight more catechumens admitted. Several were delayed for various reasons, wine selling, inability to pray, questionable marriage relations, newness of faith and lack of knowledge. But the tide was rapidly setting toward godliness; Mr. Ko and his wife and others were zealous in preaching, and during the eight days of our stay a dozen or so came out on the Lord's side.

We count now six communicants and 28 catechumens and 35 others who profess Christ in four villages; all the growth of the work in the little village which we entered with fear and trembling less than a year before.

And over the other side of the county the Lord has been at work. In Panwul I met a group for the first time last August. It now numbers 10 catechumens, only one of whom can read, a boy of 13; and 5 miles away are 9 young men believing, only one of whom can read; and 2 miles away in another village are six or eight more people, all telling of their faith in Christ.

One year ago Milyang had 2 catechumens and 9 other believers, one family only; now there are 7 villages in which the truth shines, 6 communicants, 38 catechumens and 50 other professed believers, and that county is just now the brightest spot in our work. May its brightness never wane!

A FALL CIRCUIT IN HOANG HAI DO.

*From December Station Report of
Dr. Eva H. Field.*

The anniversary of my arrival in Korea was spent in once more packing up for a country trip and the first day of my sixth year saw me on the way to Pyeng Yang by a roundabout road. After the rush and hurry of Annual Meeting and the confusion of getting Miss Shields' freight off it was most restful to travel through the country, and the hills were at this time particularly beautiful.

We reached Songdo on Thursday afternoon and were welcomed by Miss Hinds and Miss Hounshell of the Southern Methodist Mission. This was especially appreciated, as I had taken a severe cold and was glad for the opportunity to remain there a few days until it was better. We staid over Sunday and on Monday Miss Hinds decided to go with me, so we waited until Tuesday morning, when we started for Haiju.

I was glad for the opportunity to see the work at Songdo. It seemed to me one of the most promising fields, if worked, that I have seen. The women come in numbers all the time. On Sabbath mornings Miss Hinds has them come to her room for the study of the Sabbath School lesson, after which they go down to the little church at the foot of the hill, where the leader briefly reviews the lesson and then they have a preaching service. The morning I spent there this was conducted by a Korean

who had interpreted Mr. Honnshell's sermons for him last year. This church had no one in charge after Mr. Hounshell's departure, as Mr. Collyer's church lies on the opposite side of the city. Probably Mr. Cram has taken charge since his arrival.

After the preaching service Miss Hinds has a class with the women, and talking to them a little while I found them interested and intelligent.

On the way to Haiju we spent two nights in the most forlorn little out-of-the-way villages on the prairie; but slept well, forgetting all about the fact that we were so situated. We reached Haiju on Thursday at noon and staid until Friday morning. I immediately sent out an invitation to the women to meet me in the afternoon and evening, and several of them were especially interesting. We had a good meeting together. Two of the women from this place attended the class at Eul Yul, two days' journey distant.

We spent Friday night at Tai Tan and reached Sorai Saturday evening, and of course received a royal welcome. Saw Hyokwonie met us before we reached the place and escorted us to the church, after which he disappeared for a few minutes and returned bringing a plate heaped up with delicious grapes. Nothing could have been more refreshing to tired and weary travellers. We met a number of the people that night and after supper attended the teachers' meeting for the study of the Sunday School lesson. Sunday morning the school teacher preached, and did not impress us with much except a desire to be heard; but hearing some of the others later, it seemed that the old man was hardly a sample of the whole church, for there were several earnest talks given. The women's side of the church was full. After the afternoon preaching service I met the women for a little study together. One woman from here also went to the Eul Yul class.

Monday morning Hyokwonie came to me with the statement that the deacons had decided not to accept anything for the entertainment of our company. As there were ten chair-coolies, three mapus, and two servants, it did not seem to be right to allow them to do it, but nothing short of offending them would

have been the result of not accepting: so we thanked them as well as we could and departed. It amounted to 75 meals.

Monday we went over the Tai Kyung Kol and down through the canon to Chang Yun Upnai, where we spent the night in a house which we were told had been purchased for the use of the missionaries. We still have visions of that night as being the worst. The next morning we started for Eul Yul by way of Ot Kol, where we called on Mrs. Sharp for a few minutes; and reached our destination early in the evening.

I began with the women, as planned, on the 30th., giving them in the morning the first lesson in Stalker's Life of Christ and in the afternoon the Introduction to John's Gospel. The next day Miss Best arrived and we divided the work, she taking the lessons in John. In the evening an evangelistic service was held at which we alternated in attendance. Thursday evening Mr. and Mrs. Sharp also arrived, and on Friday evening a service for both men and women was held, at which Elder Saw preached. On Sunday Miss Best's teacher preached a good but long sermon.

About thirty women were in attendance at the class, some from the upnai, some from villages ten and twenty $\frac{1}{2}$ distant, one from Sorai, and two from Haiju. Seven came from Sai Pyeng Dong, being brought by the father of one of the girls. One noticeable thing among the women is that the better Christians they seem to be, the cleaner they are about their bodies and clothes.

It was nice to see Yang Yung Su of Sai Pyeng Dong come and take his daughter and the six other young girls home from the class. It seems so different from their former treatment of girls and women.

In the class at Sai Pyeng Dong Miss Best gave them lessons from the life of Peter and I took some lessons from the first part of the Acts. It was surprising at this place to see how many young people there were. The older women stayed at home and did the work and sent the daughters and daughters-in-law to the class. In the class only two old women came, no middle aged, and about twenty-five young women whose ages would range from 16 to 22 or thereabouts.

One old woman in the class one day

was quite put out because I told her that the Israelites were God's chosen people, and immediately asked, "Well, what are we?" I told her that we were the grafted branches, when she at once replied with, "Well, the graft is always the best wood, and bears the nicest fruit."

We left Sai Pyeng Dong on Thursday morning, went by An Ak, and saw from a little distance the missionary rest house there. Reached the ferry late in the afternoon and safely crossed, but at such peril I should rather go round the fifty *li* than cross it again. At the opposite side of the ferry are two houses, and in one of these we passed a comfortable night, being towards morning choked a little with smoke; but it was not until we were nearly dressed that we discovered the cause of the smoke, which was a burning ketong. It had evidently been burning all night. It was extinguished with little difficulty, and we were truly thankful for the care that keeps us from dangers seen and unseen.

Thirty-one days from the day I left Seoul we reached Pyeng Yang, and Miss Best's house seemed a veritable palace. We enjoyed attending the service at the big church on Sunday afternoon and thoroughly enjoyed the week's rest before the class opened. In the meantime the M. E. women's class was in session and we spent part of our morning there.

On Thursday the country women began coming in, and on Saturday the class opened with a roll of about 200, which in the next two or three days increased to 302; 101 of these were Pyeng Yang women, and the remaining 201 were from the country. The programme was so planned that the women had an hour morning and afternoon for study and they prepared their lessons very well. I was especially interested in one woman in the second division. She was from Kum Dong, a peddler of cloths, and had made her trip bring her to Pyeng Yang at the time of the class. She seemed like a very earnest woman. When I asked her to try and come to the Seoul class, she replied, "My name is Han Sung Ai. You ask the Lord to send Han Sung Ai up to the class and if He opens the way I'll come."

We had to wait several days for the boat, but finally got started, and were all glad to once more see home. I feel

that the trip was a very instructive one for me and am glad to have had the opportunity to make it.

SABBATH SCHOOL AT TAIKU.

From Personal Report of

Rev. H. M. Bruen,

September, 1902.

FOR some time I have conducted one division of the Sunday afternoon Bible class. Mr. Barrett, who conducted the boys' Sabbath-school while I was absent in America, has now entire charge of the junior division, while I meet with the older section. This division was made with a view of emphasizing progressive study, the boys being promoted only after passing a satisfactory examination on the first course. In the second division we are studying the Gospel of Luke. The boys have for almost a year past held a boys' prayer-meeting once a week, which has usually been attended by from fifteen to twenty-five boys with a marked degree of interest. In conjunction with the Sunday-school they have chosen a treasurer, librarian, a look-out committee to look up absentees and a prayer-meeting committee. From the funds of the Sabbath-school the boys are giving toward the salary of a school-teacher two *nyang* per month, beside personal contributions. The librarian has in charge certain books, bought by the Sabbath-school, to be sold by any of the members. A few Sabbaths ago we had the great joy of seeing one of these boys baptized and three more received into the catechumenate. One of these boys has experienced a great deal of persecution at his home. On the Sunday on which he was received his mother appeared at the church door and, seizing him by the hair, dragged him home, where he received a good beating. His father burnt up his Bible, which he had earned at Sabbath-school, and on Sundays he is frequently imprisoned at home and not allowed out of the house all day. Still his testimony is, "I must take up my cross and follow my Savior, as the Scripture says."

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A MISSIONARY'S YEAR OF WORK.

December 15th, 1901, September 1st, 1902.

In last year's report I expressed the hope that my work would not be so diversified another year, in order that what was done might be more thorough; but if possible it has been more varied this year than it was last and less satisfactory.

That which has taken by far the larger part of my time has been the building of our house, an account of which from the cutting of the timber in the mountain to the painting would make quite a volume, but I spare you. It is done. May it never have to be done again. Of the work which missionaries expect to do when they come out and are supposed to do, the most important has been the care of the Chunju church. I have usually preached Sunday morning and conducted prayer meeting and Sunday school. When fairly overwhelmed with other things, Mr. Tate and some of the Christians have led the meetings, much to my relief. I have not had much time for personal work in the congregation, but have visited the sick and have either seen or sent some one to see those who seemed to be backsliding. The ignorance of our people has been a hindrance both to growth in grace and spread of the Gospel. Feeling that we must do what we can for the rising generation we reopened a school for Christian boys on the self support plan. They furnished their own books, pens, paper, etc., and were to pay 100 cash each per month towards the teacher's salary; but, on account of their poverty and the unusual hard times they contributed practically nothing. What would otherwise be a collectible debt it is hard to press them

for, when they often have not enough to eat. We were always cramped because of the incomplete equipment and it is questionable whether too much was not sacrificed for the sake of maintaining the form of self support. While I was supposed to have charge of the school other duties kept me from home much of the time, and Mrs. Harrison really had the supervision of it.

As to the importance of having a boys' school I would like to repeat with greater force what was said last year, for the number of the boys has increased and the need of enlightenment become more imperative. Dense ignorance in the midst of heathenish practices is stifling the growth of the church and must be removed. The expanding school and evangelistic work make it more and more impossible for one to do justice by both. I trust the Mission will repeat its call for some one to take up the boys' school.

The valuable opportunity of the Chunju market to preach to crowds who have never heard the story of the cross I have not been able to improve as I had hoped or even as I did last year. When practicable however I have done so and have never failed to find some one who listened with more than idle curiosity. A Christian boy of our household, sometimes with others, has distributed tracts at the market most of the year, so that the truth was brought to the attention of great numbers. If practicable I want to have a book stall at the market the coming year and enlist the church members largely in preaching there.

It is hardly necessary to say this has been a hard year to sell books on account of the famine. Through the market and the men's waiting room we have tried to do what we could. Not having been able to keep a record of the books as sold I would estimate as follows: New Testaments 15, parts 25, Song Books 20, Tracts 300, Calendars 200, distributed gratis: Booklets 100, Sheet Tracts 4000.

Only one country trip was taken during the year, that was in company with Mr. Tate to Tain.

During February I met Dr. Owen at Kunsan where we audited the Treasurer's books for the last two years.

This in brief is the story of the year.

Respectfully submitted,

W. B. HARRISON.

NORTHERN CIRCUIT, SOUTH PYENG
AN PROVINCE.

From Annual Report of Dr. S. A. Moffett, September, 1902.

Outstations, 33; Members, 590; Catechumens, 850; Baptized this year, 129;

Catechumens received this year, 300.

This work is now organized into four smaller circuits, each under the care of a helper having in his charge from four to twelve outstations with their tributary groups of believers in many villages. I have not been able to visit all the outstations, seven of them not having received even one visit during the year, while there are a number of places in which interested inquirers are only waiting for a visit from the missionary to form them into a group of worshipers with regular meetings for Bible study. It has seemed more important to conserve the work already established and to provide more thorough instruction, discipline, and organization for the established churches, and so these new opportunities have been largely neglected. Could the time now be given to establishing and developing new groups, as it was given three and four years ago, I doubt not that in another three or four years the large work accomplished in these few years could be duplicated. Efficient as the helpers are in their sphere of service, they have not the missionary's power of organization of new work. Another man could soon organize another twenty or thirty churches.

The work is stronger and better organized than last year. The new plan for raising helper's salaries has proved a success, and in this and the north-eastern circuit combined sufficient was raised to warrant the employment of two new helpers. This plan was, to request from each group a minimum sum as its proportion of the amount to be raised for four helpers. The amount was estimated by me, in consultation with the helpers then at work. With the exception of four out of our fifty churches, three of these in the famine district, all raised their proportion, while some of them sent in larger sums. Most of them raised their contribution by one subscription in the fall and spring, while several

have made it up by monthly subscriptions. The plan has proven very satisfactory to churches, helpers, and missionary, and will be continued. In but two churches was objection raised, but when the plan was fully explained, both cheerfully acceded and one of these raised more than had been requested of it.

There has been progress also in the matter of church building. Thirty-one groups are now provided with buildings, five of these having been built this year. Several larger buildings to replace those which were first provided for smaller congregations are either planned or are now under way.

The schools on this circuit number 13, with an enrollment of 142 pupils. More and more the desire for the establishment of better schools is growing, while the starting of the first school for girls marks quite an advance in sentiment. In Sūk Chūn the wife of helper Han has opened a school for girls under fourteen, giving instruction three hours each morning. They also come for study in the afternoons. She does this without financial remuneration.

The increase in the number of helpers, enabling each one to give more time upon smaller circuits, has had marked effect. Helper Kang is developing his work much more thoroughly, his success in the training classes on his circuit west and north-west being very noticeable.

The Soon An city church, with its five associated chapels and one school, has won the victory in the struggles incident to its severe trials of the last two years. The Sabbath spent with them found a congregation of 200, with a considerable number to be received as catechumens. They are always ready to contribute to every cause we recommend, and their market-day preaching and zeal in carrying the Gospel to other villages is developing some strong churches. The Han Chun church has been most active in evangelistic effort, resulting in good prospect of seeing two new groups between them and the city. Their plan for a new church, in which they have been so deeply interested, has culminated in action. They bought a building two miles away with a view to using the material. With their leader, a man of some means and social position,

setting the example, about one hundred of them gave three days to the work of tearing down and carrying tiles, timber, and stones to the site for the new building. While they were engaged in this, I received a letter from them, saying that their backs were tired and their hands and feet were blistered, but that their hearts were full of joy. The plan of a central church with associated chapels has been enthusiastically adopted by them also.

The Cha Chak church also has revived. Once so promising, it was almost annihilated by the Korean gold miners, who seized fields, houses, and trees without compensation, and then so demoralized the community and interrupted the services that for two years this church was nearly extinguished. Of those on the roll, 37 moved away, 7 died, and about 20 were so led into sin that they were suspended or dropped from the roll of catechumens. This left some 25 sincere faithful ones and about 20 more who have not given up all faith. Many of these met in another village, while a few of the bravest clung to the church building each Sabbath day. A visit, the first in over a year, has greatly cheered and revived these, and since then, with new life and courage, they have been meeting in larger numbers with good prospects of regaining former strength.

I am glad to report a church in An Ju city, where for ten years I have been trying to secure a group of believers. The group is small, but established on right principles and has zeal. For several years numbers who wanted help in law cases or political matters asked me to buy a building and form a church there; but after repeated refusals their pretended interest in the Gospel ceased. The group now formed is of a different class, and upon my last visit I found they had raised enough to purchase a small building for a church and had developed the spirit of self-help and of zeal for propagation of the Gospel. For years I have felt that we should have a sub-station in An Ju, with headquarters in which a foreigner can remain a month or more at a time. It is a strategic point half way between our two stations, Pyeng Yang and Syen Chyen. The county is a large one, thickly populated on the west, and with a large country tributary

to it—a region in which we have done ten years of seed-sowing. Much to my regret, the Methodists have opened work in An Ju. I think we had the right to pre-occupy that region midway between our stations, where for ten years our people have sowed the seed broadcast. I have waited for years for the carrying out of my plan for this city and region, believing that we should first have a church established there with its building provided by the Koreans. If we are to care for our own work, I believe we should now have a small building there as subsidiary headquarters for a missionary and I wish that a new missionary might be associated with me in the care of this and the two adjoining counties of Suk Chun and Kai Chun. With class work in An Ju and itinerating in the villages, we could together care for this until the new man was ready to assume entire charge.

JOHN: III., 16.

By Rev. Cyril Ross.

In twelve days in the country, visiting my groups, I have had the privilege of receiving ten catechumens, of baptizing two persons, and of organizing a little work in a new place where four of the recent believers assemble. The last place visited was Masampo, where several old women have been catechumens a number of months. Being wofully ignorant, not one of them able to read a line, I determined to teach them to commit to memory the well-known words beginning, "God so loved the world" (John: 3, 16). Of the five women assembled between fifty and seventy years of age, the one who was probably the oldest was also deaf. After having her change her seat to get as near the teacher as possible, I tried my best to instruct her, only to the merriment of the others apparently. She would repeat words like a parrot, or rather, simply sounds as she caught them, whether words or not. After a little while however, feeling it no economy of time to be leaving the majority for the sake of the dullest pupil, I asked the Korean helper to become a private teacher for a little time to this one aged soul, while I taught the other four. But he did not seem to succeed either. However, by occupying her at-

tention in another part of the building, I had a chance to make a start with the others. After two hours three out of four could repeat the verse. Two more hours in the afternoon and as much time again in the evening we dwelt on the meaning of the text and had it repeated constantly. After going to bed, when one might have thought the aged souls, after making the intellectual effort of their lives, would soon have fallen asleep through exhaustion, I heard a voice from the adjoining room going over the verse slowly word by word in an apparently most thoughtful way. Soon I was asleep, but waking at day-break my ear caught sounds of the human voice from the same room. Some one was engaged in prayer while the city was asleep. My own soul was refreshed. However ignorant these poor souls may be, I felt there were at least one or two who were living up to the light they had and were doing their best. I shall not soon forget the day's work, for which I feel already richly rewarded.

HOW CHRIST WORKED IN ONE HEATHEN FAMILY.

By Rev. J. E. Adams.

In the county of Cheng To, in this province, hid away up in a mountain valley, is the village of Hanchai. It is up on the mountain side, just under the towering peak of granite that goes skyward, and at the foot of the village there is a bubbling spring of water which comes from the rock and supplies the village. It was a quiet lovely place, but it had never heard of the Gospel of Christ.

Old Mr. Kim had some friends up in this village; and one day he went up to tell them about the glorious thing he had found. That was the end of peace in one family in that village for many a long weary day to come. Mr. Kim's friend was an old Dr. Kim, advanced in years like himself. He listened to his old friend's story with a great deal of interest. He had heard of the foreigners but that was about all he knew of their doings. This thing was certainly worth learning more about. So he took the books Mr. Kim had brought and promised to read them. That winter he read them several times, and the more he read

them the more he became convinced that he had found a great thing. So when spring came he traveled up to Mr. Kim's and proposed that they come up to Taiku, to the foreigner's, and find out more of it. And so it was that Mr. Kim brought in his first converts.

They came up and studied some time, and Dr. Kim became decided, settled, and fixed in the faith. He went home and from then on he never wavered. He began to preach to his neighbors and family, but they all laughed at him. He himself did not know a great deal, but he was very sure of what he did know. In a short time the family became tired of the venerable head of their house making himself a laughing stock in the village, and remonstrated with him. He answered by urging them to flee from the wrath to come. At first all were against him, but little by little first his wife, then his younger son, a mere lad, began to follow in his steps.

His older son, a man of perhaps thirty, was a good for nothing, gambling rake, albeit something of a scholar. He had already almost ruined his father by his profligate ways. He headed the opposition, and as his father grew in grace, he increased in revilings and blasphemy. It became a house thoroughly divided against itself, and the Master's saying was exemplified, that a man's enemies should be they of his own household.

Then the daughter-in-law, the wife of the elder son, began to listen to the father's words, and light broke in on her darkened soul. She was the most joyful of them all in her new faith. Perhaps it was because to her it was given to suffer most. For for her to believe was more than her husband would stand. According to the time-honored Korean way of disciplining a wife, he attempted to beat it out of her. But no beating would accomplish it. Once, after receiving a beating at his hands, she was crying, and some one attempting to comfort her told her not to cry. "Oh," she said, "It is not because he beat me that I am crying. When I think of what Christ suffered for me, this is but a little thing, being for Him."

Some months passed, and a relative, a young woman, at the other end of the village fell sick, and in a day or so, died. It was in the evening when the

news came to the house. The daughter-in-law brought in the evening meal and said she would go over there. Dr. Kim told her to wait till morning. It was late; she had not had her supper; and the woman was already dead. But no, she must needs go. So off she put. She came to the house, and found all the relationship gathered in the yard, discussing the funeral for the morrow, and the young woman, dead, dressed, and laid out, with the mourners about her. She pushed her way in to where the body lay, and as she came to it, struck the body and cried "Oh Lord, grant thy power." Immediately the dead sat up and spoke, and was shortly able to be about again. This of course created a tremendous stir in the village, but it served but to further enrage her husband, who now added to his other revilings that she had become a "mutang" or sorceress, a class of women who are the lowest of the low. He declared his determination to cast her off. He seized her, in a fit of rage, and dragged her through the village by her hair, beating her as he went.

Finally he drove his father and mother from the house, and they went to live in a little one roomed building on the edge of the village. His wife he would permit to have nothing to do with them, nor to gather with them even on Sunday.

Thus things gradually drew to a climax through a period of two or more years. Old Dr. Kim steadily held to his faith. All the family came to believe except the older son. It was through much persecution and trial that their faith was nurtured. When the old man was given baptism and admitted to the Lord's Supper, he broke down and wept. Apparently he did not think that he was worthy to partake of the blessed emblems. All through this long period of trial his faith for his son did not waver. He traveled among the various groups asking that prayer might be made continually for the young man. Seldom a Sunday passed but what his request was remembered in the Taiku city church. As things went from worse to worse he still clung to his hope and prayed, and prayer was made in all the churches.

One day the young man, after a more than usually violent outbreak, left

home, and for ten days no one knew where he had gone. Then he re-appeared. He asked his wife where his father was. She told him that he was down in the little room where he lived. The young man, although a scholar and although he had never carried a load on his back, went out and got a load of plaster dirt, and whitewashed the upper room. He heated the room, spread a mat on the floor, ordered his wife to prepare a table of food, and then went down to his father and kneeling down before him, asked him to come back to the house. "No," said the old man, "I will not go back except on one condition. You must leave your ways and put your faith in the Lord Jesus. Then I will go back." Said the boy, "Oh, I have done it. I have decided to be a Christian." The old man went back with him and the son showed him into the newly whitewashed room on the warm floor and the clean mat and brought him the table of food and set it down before him and begged him to eat, and may be you think there was not joy in that house that day. And the tears that the wife wept were not the same that she had wept before.

That was some time ago. They are a united family now, and the son is a diligent preacher of the way he once persecuted. And that is the story of how Christ worked in one heathen family.

WHANG JU CIRCUIT.

*From Annual Report of Rev. W. B. Hunt,
September, 1902.*

Even before Mr. Swallen's return Mr. Lee left us on his furlough and my work in Whang Ju began. At that time the attendance was very large at all of the groups and had been for some months. Plans for more schools, for the supporting of another helper, and for the building of several new churches were much talked of. We thoroughly enjoyed the examinations for baptism and the catechuminate. The church was evidently in the best of health; but a change came, and the signs of that change might have been seen at that time, were I looking for anything of the sort. They were two, a quarrel between the Whang Ju Kol leader and deacon, which also in its larger scope was a quarrel between the

Whang Ju Kol groups and the country groups. The exposition of the mind to quarrel had its occasion at the time of an illegal tax that was imposed by the Kwan Soks on the people of Whang Ju. The Christians, like many others, refused to pay it, but could not get a hearing before the magistrate and were beaten by the Kwan Soks. Two were beaten very severely, others more or less, and many enough to frighten them into paying all sorts of exorbitant sums. During this sort of work hundreds of the newer attendants and many of the catechumens fell away and as a result two or three groups have been very weak since then. Two schools which were in operation at that time have since been stopped and another school for which part of the necessary funds had then been raised was not started. A second helper was not put on. The girls' school which had been started without consultation and against our convictions at the magistracy was stopped for lack of enthusiasm, and now the parents of the children attending the boys' school at the same place have refused to send their children, having as a nominal objection the poor water supply, but probably the more real one of not liking to help support a school at that point. After the persecution, after the life of one, the school teacher at Sye Chung Ni, had been lost as the result of his labors in getting his people's rights, after the people had taken their case to Hai Ju and won it, after they had tasted of the fruits of victory and found that they were not all sweet, we held a very profitable class at Whang Ju. Confession of sin and sincere repentance were manifest. Little was said of what they would do, but much was said about love, love of God and His hatred of sin. From that time on to the present, though there have been no marked steps forward, there have been none backward, and there have been many things to encourage us. The restoration of one who had been formerly excommunicated at Po Roo Mool, the faithfulness of Yi Chai Chung and his growth in grace, the desire to send a preacher into the unreached regions of Whang Ju which resulted in the sending of a man into that region for one month, the well attended classes held at Hong Chon, To Roo Nool, and Noug Su Kol

after the winter training classes in Pyeng Yang, and the class for women held by Miss Best and Miss Henry, all speak encouragement.

ON THE WESTERN CIRCUIT.

From Annual Report of Rev. W. M. Baird, September, 1902.

Charge of the work in the western circuit, which was given to me by the Mission, with Mr. Blair as associate, was in addition to pressing duties in the Academy and with the understanding that Academy duties should come first. Consequently the circuit has received less attention from me than I should have desired. The two helpers, Pang Ki Chang and Kim Hyo Syup, have continued to travel on regular circuits, visiting each group about once a month, when not prevented by class work. These men have manfully borne many of the burdens of the work and have grown in their sense of responsibility for it, and I have grown in my respect for and appreciation of them. Helper Pang has given a part of the time to studies in preparation for the ministry. The circuit has therefore not received as much of his attention as formerly.

After winter training class the two helpers, assisted by the local leaders, held seven classes in as many places, with an aggregate attendance of 204. Two classes had previously been held at other places, with an attendance of about twenty each. A woman from Choo Cha Do, the wife of the deacon there, after attending Miss Best's classes in Pyeng Yang, at my request held a class for women at Kotchangi. It was well reported of by the brothers and sisters there. Fifty men from this circuit came to the winter class.

Two women from the missionary society of the Pyeng Yang church visited many of the groups of this circuit by my invitation and reported a growing interest in all the groups and their surrounding neighborhoods.

On my various trips 32 persons were baptized and 176 persons were received as catechumens, either by helper Pang or by myself.

In November I held an all day's meeting with the leaders of all the groups at Cha Cha. This meeting was very profit-

able for instructing the leaders, for making plans, for appointing committees to work the field, and for making arrangements to raise funds.

In order to keep in closer contact with all the groups I have a quarterly meeting with all the leading men, who at their own expense spend a day or two in Pyeng Yang in conference and more particularly in special study of the Bible in order to fit them to lead their groups. These quarterly meetings, all well attended, have been my best means of keeping in touch with a circuit which I could not frequently visit.

In all the region there is a pressing need for leaders or pastors. While the groups were small and were babes in Christ they could be cared for by chosen men from their own number; but as their numbers and their knowledge increase, administrative problems and the duties of real spiritual leadership fall heavily upon those who were capable of the simpler labors of gathering the first converts about them. These conditions are general, and not limited to any particular circuit. I believe that they indicate the necessity of special effort and prayer to provide our churches with competent men for their spiritual oversight and guidance. This duty is a pressing one and, to my mind, takes precedence over every other call in Korea.

What the above is not said to disparage what the leaders have done. They have been faithful and efficient up to the limit of their ability, Christian experience, and Bible training. Upon them often comes the heavy burden of daily contact with the heathenism which they have so recently left, and of bearing with the weaknesses of their less advanced brethren. All honor to their fidelity. Let them have the training which will give them the opportunity to exercise their gifts and show their fidelity in the enlarged field of the growing church.

CONFESSION OF SIN.

From December Station Report of

Rev. F. S. Miller.

On November 1st, Mr. E. H. Miller and I took a flying trip to Kwang Ju, spent the Sabbath, and returned on Monday. The people were so busy they

requested me not to visit them till they were through harvesting; so, after a delay of two weeks, on the 14th, I again went to Kwang Ju. The churches here had not been doing well, Sabbath breaking and general "coldness" being the chief sins. We spent nine days visiting two churches and two out groups. On examining a number of catechumens we found none ready for baptism. This was true of all the examinations held this fall, they had neither studied nor grown in grace.

Here, as elsewhere during the fall work, we called in the baptized members one by one and passed them through an examination as to their growth and progress in knowledge. Meetings were held daily at the two churches, the two helpers I had with me enabling us to do this. Many confessions of sin were the outcome and two vice-deacons were removed and suspended and one leader was removed from office.

On the second Sabbath we held communion service and I never attended a communion service where so many voluntary confessions of sin were made, where so many tears of repentance were shed, and so large a proportion of the members declared their unfitness to partake of the sacrament. Usually the warning against unworthy participation brings forth no response, but in this case at least one half refused the sacrament until told that if they were truly penitent those not suspended might partake: and even then one third did not commune. Some quietly wept as the elements were being passed. It was truly a manifestation of the Spirit's power.

From here we went 40 *li* south to Tum Bong I. This work began with five or six believers and ten or fifteen pretenders. The latter fell away, some going to the Plymouth Brethren, and made it so hard for those who held out to get land to till that one young man, who seemed very earnest, fell away because of the difficulty of making a living for his old mother. The leader, too, had to move twenty *li* away, where he could get land to farm. Only one man and some women are left.

At Paik An I, ten *li* south, we found little progress, but they decided to build a church while we were there and sub-

scribed enough money for it. We trust that this will solidify the work and give it new life.

At Sa Chang we found that all the older adherents had dropped off because we gave no political assistance. Three of the four male members who remained had been working on the Sabbath, perhaps due to Plymouth Brethren influence, and had to be suspended. This left only three baptized members and about seven new adherents, who seem to be in earnest. Having shed the worse elements, we are getting a constituency of the better elements of society.

From Sa Chang we went 100 *li* south to Chong Ju, Sin Tai, where the work grew out of the preaching of the notorious Pak Kamchul of Ichon. It is less than a year old. Sixteen catechumens were received last spring by Helper Kim, and most of them passed good examinations this trip but are not yet ready for baptism.

The Seoul people consider the people of Chung Chong Do the best in the country. They are probably not so hardy and energetic as the Pyeng Yang people, but are said to be more gentle and sympathetic than the northern people. They are quite different from the people just over the border north of them in south Kyeng Kui Do, being more polite and better educated. This is due to the large number of yangbans who live in that province and to the fact, on the one hand, that they make the common people act politely, and on the other hand, they keep schools in operation, to which the common people send their children. The school next door to where I roomed ran from 5.30 A. M. to 10 P. M. seven days a week, the singsong of the boys keeping up all the time. While only two men in our work in south Kyeng Kui Do read Chinese, three men in this new work read it. While few in south Kyeng Kui read even Unmun, most of the men and some of the women here read Unmun. Nearly all the men and one or two of the women have Testaments and answered questions put to them in Bible study and catechizing better than the professing Christians of six years' standing in south Kyeng Kui

Do. *Standing* expresses their Christian experience pretty truthfully. This group of eleven months' growth has its own church building, too. Another contrast between this new group and those in south Kyeng Kui Do is that the latter are composed of the lowest and poorest class, while the former is composed of well-to-do farmers and country yangbans.

Nor is Sin Tai the only group. In May of 1901 we visited a little group gathered by two travelling mangun makers at Nok Kai, forty *li* east of Sin Tai, Chong Ju Up lying just half way between. When the mangun makers left the group seemed to have gone to pieces, and I did not visit it again, as it lay 100 *li* from our nearest work and the helpers found the people taking little interest in their visits. While at Sin Tai we found that the group at Nok Kai had revived, and on questioning a boy from there I found that he had been studying his Bible and was quite ready with his answers. It recalled the promise I thought of as I pushed my bicycle up a hill and recalled the hard journey over the mountains to the east to Nok Kai and wondered if anything would ever come of it. It was Joshua, 1:3, "Every place that the sole of your foot shall tread upon, to you have I given it." It is a good promise to cheer itinerators.

So there is said to be a group of six attendants there, a group of ten at Ho In, 20 *li* east of Nok Kai, a group of ten at Mok Kol, ten *li* south east of Sin Tai, and a group of five at Ul Pong, 10 *li* north of the Up.

Our hearts are full of hope for this work and there seems to be a message in the Psalm we read on the morning we started for Sin Tai, Psalm 81:10, "Open thy mouth wide and I will fill it" and "But my people hearken not to my voice ...so I let them go after the stubbornness of their heart." The former seemed to refer to the work to which we were going, the latter to the work we were leaving. The work in south Kyeng Kui must be pushed and the large amount of sowing done there will bring forth a harvest some day; but the call now seems to be to the doors opening in Chung Chong Do.

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